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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE ATONEMENT.

(Continued.)

The Body of Sin.

Look again at Romans vi. 6: "Knowing this, that our old man is crucified with Christ, that *the body of sin* might be destroyed, that henceforth we should not serve sin." Observe that this is a joint-crucifixion. We are crucified *with* Christ, not he *instead* of us. There is no substitution here. It is union *in* Christ that brings God and man together in harmony. This is the at-one-ment.

What must be destroyed in man in order to this at-one-ment, or reconciliation? The above-quoted verse says "The body of sin," and shows that this is the object of the crucifixion. Here is the whole subject as in a nut-shell so far as relates to sin, its destruction, and the consequent righteousness and oneness with the Lord.

Some think of the physical body as "the body of sin;" but the physical, the visible and tangible, is used as the shadow of the deeper things. When the apostle speaks of the crucifixion of the flesh, and the destruction of the body of sin, he has no reference to the physical body. We are not to commit suicide, nor mutilate our body by cutting off hands or feet, or plucking out eyes. Not understanding this subject led to putting physical penance in the place of repentance. It is the "enmity," the "carnal mind," which Paul calls "the flesh," which is to be crucified. He says: "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. So then they that are in the *flesh* cannot please God."—Rom. viii. 7, 8. He uses the terms "flesh" and "carnal mind" interchangeably. As it cannot be subject to the Lord, it must be destroyed.

The apostle calls it a "body," and it has "members." See Colossians iii. 5 and on: "Mortify [kill] therefore your members, which are upon the earth, [the low plane]: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." These, with anger, wrath, malice, blasphemy, etc., are given as the members of the "old man,"

"the body of sin." And the "new man" has his members too: "bowels of mercies, kindness, humbleness of mind, meekness and longsuffering," and is "renewed in knowledge, after the image of him that created him."

In Romans viii. 6. the apostle calls this carnal state "death." Then to destroy the body of sin is to destroy death—which is to make alive. To come into this low state is the first death, and to have this low state destroyed is the second death. The two deaths are not of the same kind at all, but opposites, just as the two Adams are opposite in their work. It would do many much good to know that in the atoning sacrifice sin is the victim, and that its destruction brings life and salvation to man.

In Leviticus xvi. we find the work of the atonement day. That typical atonement was by blood and fire—the shedding of blood to kill the beast (the low nature), and the fire to consume its body. This was a foregleam of God's only way of saving man from sin. He kills the body of sin (represented by the beast) by shedding its blood (its life), and then consumes its remains by the fires of his judgment—in the process of regeneration.

As the life of the natural body is in the blood, and to shed the blood kills the body, we can see that the way to kill the body of sin is to shed its blood—life. "The blood is the life;" and shedding the blood makes atonement. Who can fail to see that to kill sin—the emnity—is what reconciles man to God? And the new life, the Spirit of Christ, flows in and gives immortal energy to every power of the man proper.

It is because of this low life principle, which needs to be destroyed, that men are called "the wicked,"—"the children of the wicked one." All the wicked must be destroyed. But the destruction of the body of sin, by which men are the children of the devil, brings them to the image of God, as we saw in Colossians iii. Originally and essentially men are the sons of God, and by the sacrifice of Christ, and the impartation of his higher life, the race is brought into oneness with the Father.

It is a blessed truth that the shedding of blood (the lower life) is essential to the remission of sin, and that death is the way to life. With this view, and without the thought that God needs to be appeased or reconciled to man, we can appreciate the words of Isaiah lv. 7: "Let the sinner forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Men cannot be saved *in* sin, but *from* sin;—not merely from wrong-doing, but the sinful nature must be destroyed. Its blood (life) must be shed and all the members of its body burned up. And only Christ, our Great High Priest, can do this work. And nothing short of reconciliation to God, and holiness, will satisfy either love or justice.

The Great Sacrifice.

THE sacrifices for sin, or the sin-offerings, in both type and antitype, are directly connected with the shedding of blood for the remission of sin. It seems evident that God will not pardon sin while it is a living principle in the life. Sin must be repented of to be forgiven, and utterly killed in order to be blotted out.—Acts iii. 19. We have an illustration of this in the work of the day of atonement, where the high priest shed the blood of the beasts—the bullock first and then the goat—and then caused their bodies to be destroyed by fire.—See Lev. xvi. What was killed was never restored, and the complete destruction of the beast (not the priest, but the lower nature) was the means of atonement.

Of what were the beasts the type? The common answer would be: The Lord Jesus Christ. This answer is true, but not the whole truth. It is true as the Scriptures teach it, but as many think of it, it is not true.

We would move carefully, lest we might be understood as belittling the work of Christ as the Saviour. We believe he is all-sufficient. He alone can save us, and he will make us more than conquerors. But there are many who have been led to see the weakness and injustice of the common view of the atonement, in which the innocent is represented as suffering instead of the guilty, justice being satisfied therewith, and God's wrath being quenched by the literal blood of his Son; and for the sake of that class we venture to say what we think in hope of keeping some from drifting from the old extreme to the other, which rejects the doctrine of the atonement in and through Christ.

Yes, we believe the Scriptural teaching about the atonement is true, but that the common conception of it is not true. In order to see in what sense the beast represented Christ we must know the relation he sustained to the atonement; what sacrifice was needed; what must be destroyed in order to reconcile man to God. Have we not seen that it is Sin that stands between man and God—not merely sin as an act, but sin as a principle in our nature? Have we not seen that the enmity, the body of sin, must be destroyed in order to make peace and harmony between God and man? To do this Christ came. The Father so loved the race that He sent him. How can he do this? How can he fulfill the type of the beast, which was utterly destroyed, and so make the atonement? Again we ask: "What does the beast represent?" Our answer is: It must represent that which must be destroyed—the sinful nature—the body of sin.

Referring again to Romans vi. 6, where the apostle says: "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed," what value could there be in being crucified *with* Christ, unless *His* crucifixion had reference to the same end—the death of the body of sin? Or what meaning could there be in verse 7: "He that is dead is freed from sin?" In what sense was Christ freed from sin by death? Surely in some sense, or these words would be without meaning. This is not a mere inference. Verse 10 says: "In that he died, he died unto sin once; but in that he liveth, he liveth

unto God." Some have endeavored to modify this statement by translating it: "In that he died, he died *by* sin once, etc." But the whole passage shows that the common version is correct. Take, for example, the question: "How can we that are dead *to* sin live any longer therein?" The point of value is in leaving the sin behind.

This is confirmed by verse 11 and on, the exhortation of which is based on the statement of verse 10, that Christ died to sin: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through [or in] Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

But, does not this teach that Christ was a sinner? If he were not a sinner, how could he die to sin? This is a point where some have stumbled; but we do not think that he was a sinner. If he had been a sinner, he could not have kept the perfect law (No sinner has ever done this.) and he could not have been the Saviour of the world. We fully believe the Scriptures which assert that he was "holy, harmless and undefiled." Paul says: "He was in all points tempted like as we are, yet without sin."—Heb. iv. 15. Some think the passage in Romans vi. and the one in Hebrews iv. contradict each other, but we think not.

Well, as he was not a sinner, how could he die to sin? We affirm that if he had been a sinner, he could of himself have died to sin. We think the passage in Hebrews iv. 15 has a bearing on the subject. He was tempted, but did not sin; He did not yield to the temptation. He resisted the tempter at all points—three. He overcame.—Rev. iii. 21. He had our nature—made in the likeness of sinful flesh.—Rom. viii. 3. In his nature as a man there was an element on which temptation could be based. Had he yielded to its promptings, he would have been a sinner.

Some think it was easy for Jesus to obey the Father, and resist the tempter; and they talk of the *physical* sufferings of Christ as if they were the essential means of man's salvation. Well, did not Christ suffer for us in the *flesh?*—1. Pet. iv. 1. Yes, he did; but it seems clear that Peter used the word "flesh," and the word "suffer," in the deeper sense. In the apostolic teaching the "flesh" refers to the human nature, which is the basis of temptation. To suffer physical pain does not make men cease from sin; and to die a physical death does not make men holy. But with the deeper meaning of "flesh," "suffering," and "death" there is important meaning in the words: "He that hath suffered in the flesh hath ceased from sin;" and "He that is dead is freed from sin."—1. Pet. iv. 1; Rom. vi. 7. Of course, the term sin often means transgression; and in that sense Christ "had no sin," but sin is also used in the sense of that principle in human nature that is the basis of temptation, and which must be overcome, mortified, crucified, destroyed, in order to be reconciled to God, and made perfect.

That the Lord Jesus had our nature in this sense, and that here lay his great conflict and suffering, seems evident from Hebrews ii. 18: "In that he himself hath *suffered being tempted*, he is able to succor them that are tempted." This is the suffering by which he was made perfect.—Heb. iii. 10. It appears evident that the atonement and salvation by the sacrifice of Christ will never be understood until his cross, sufferings, and crucifixion are seen in the light of the deeper sense of "flesh" used in the apostles' writings.

Paul, in 2. Cor. v. 21, gives us the very truth for which we contend: "For he [God] hath made him [Christ] who knew no sin to be sin for us; that we might be made the righteousness of God in him." Many seek to modify (and weaken) this statement by making it read: "To be a sin-*offering* for us." He was indeed a sin-offering, but no such word is in the passage in either Greek or English. He was made *sin*, (hamartia). He could not have been the needed sin-offering, had he not been made sin; for, as we have seen, sin was the necessary victim. The death of sin is that which is required to make atonement, or to bring men to God.

The last three verses of 2. Cor. v. contain the substance of our thought of the plan of salvation—the Great Sacrifice and its result. God was in Christ; Man (the world of mankind) was in Christ. He stood for the whole race (not *instead* of them, but as *one* with them), he having taken their nature—"made sin for them." The object of his coming and work was to reveal the Father, and reconcile the world to him, and the means to that end, is the destruction of sin. Sin is the victim—the enmity—the body of sin. Hence he bore our sin—the sin of the world—in his own body to the cross, to death. He thus bore away the sin of the world, and he rose free from it. When he died (to sin—Rom. vi. 10) in him all died (2. Cor. v. 14), and in him the world's sin was destroyed. Thus we were reconciled to God by the death of his Son.—Rom. v. 10. In this light there is a fullness of meaning in the statement that "He died for [on account of] our sins, and rose for [on account of] our justification." In him the world was reconciled to God. And what was wrought *in* Christ *for* us, is and always will be the great motive to personal reconciliation, until what was done *in* him *for* all, will be wrought *in* all by him, our Great High Priest. Because of what he has done, be ye reconciled to God.

In the day of atonement (Lev. xvi.) there were two sin-offerings—a leader and a follower. The first was a bullock, and the second a goat. It seems inharmonious to say that they both represented the personal sacrifice of the Lord Jesus. Time and order are seen in these two sacrifices. The priest killed them both on the altar, the one after the other; but he did with the blood of the goat what he had done with the blood of the bullock. If the leading sacrifice represented the personal sacrifice of our Lord Jesus, then, in the light of the New Testament, the later sacrifice appears to have represented the sacrifice of the followers of Christ. They fill up what is behind in his afflictions. They suffer with him. They are crucified with him.

It is the same Divine Priest who did the work in him who does the work in them. Had the teachers of Christendom seen the true character of the victim, (the beasts representing the nature to be destroyed), they would not have made *all* the beasts refer to Christ.

If it be remembered that the beast is a type of the lower nature to be destroyed, and that it was the destruction of the beast, not of the priest, that made the atonement some may get away from the idea that the Great Sacrifice consisted in Christ leaving his glory with the Father. The plausible ground for that inference is that this lower state into which He came is called death. But even if it be true that Christ died by coming in the flesh, or being made sin for us, it should be remembered that that was only accepting a share in the first death, death into the sin state, or away from God; but the saving death is the death out of sin, the death of death. This is the death that reconciles men to God.

The Great Sacrifice made by our High Priest, in its final completeness, includes the absolute destruction of sin and death, and all connected with them. And those who can see the true nature of the Victim that God is determined to destroy, will have no difficulty in seeing God's love for all mankind; his hatred of sin because he loves mankind and that he will not be satisfied until all are reconciled to himself.

The greatest wonder of God's plan is that when he is killing the enmity, he is giving his Spirit, and so making men alive in Christ.

(To be continued.)

NATURAL AND SPIRITUAL.

GOD, in his word, represents spiritual things by natural things. The natural is the shadow, and the spiritual the substance. "First the natural, and afterward that which is spiritual," spoken of the two Adams and their progeny, is the order of the whole plan. It may be said truly that the spiritual exists first in *idea*, as a building exists in the mind of the architect before the work is done, but, in the order of development, the natural is first.

This method of teaching—using natural things as shadows—is characteristic of the types of the law, the allegories of Bible history, the symbols of prophecy, and the parables and general teaching of our Lord. Even the most extreme advocates of the literal interpretation of the Bible recognize this principle to some extent; but it has a wider application than is generally supposed. Some think that this method opens the way for every fanciful application, but we think that, when it is fully applied, it is the safeguard against mere human inventions.

No intelligent Christian fails to see that much of the law was typical of the better things of the gospel; that some of the histories of ancient characters were allegorical; that many of the prophecies were given in symbolic form; and that Jesus gave much of his teaching to the people in the form of parables. It is well-known that Jesus used familiar natural things—such as bread, water, hunger, thirst, light, darkness, weariness, rest, and others—to represent the spiritual needs of man and the provisions of the gospel. And sometimes the natural illustration blinded the people, or hid the real meaning of his teaching. When asked why he spoke to the multitude in parables, he said it was that they might not see, hear and understand.—Mark iv. 12. When he was talking to the woman at Jacob's well, and spoke of giving her "living water," she thought he meant the literal water in the literal well. There are some now who on the same plan would say: "When Jesus *said* water, of course he *meant* water; he always meant exactly what he said."

There are people who see that the "*well* of water," of which Jesus spoke, was not literal, who think "the *river* of the water of life," spoken of in Revelation, must be literal. It appears clear that "the water of life" must be the same whether contained in a well, or flowing in a river. We believe that the river will be the grander manifestation of the living water in God's plan of mercy. As each believer has in him an overflowing well, the result of the perfect union of all believers will be a river, from which all the thirsty may drink, when "The Spirit and the bride say, Come."

We believe that the principle, "First the natural, and afterward the spiritual," is God's order, not only in the written word, but also in the two representative dispensations (Jewish and Gospel) and in the individual development from the natural body to the spiritual body. This is true of the race because it is true of the two Adams—the two Heads, of whom Paul speaks in 1. Cor. xv. 42–54. Adam and Christ are the Heads on opposite planes—the first by generation, and the second by regeneration. What is true of the Heads, as to nature, must be true of the whole race on both planes. As all die in Adam, because of having his nature, so all shall be made alive in Christ (have his nature), "every man in his own order."—1. Cor. xv. 22, 23. This truth has a direct bearing on the destiny of the race. All must have the same, the divine nature; but they will not all have the same position, or degree of glory, as Paul shows in verses 41, 42. In his illustration of sun, moon and stars, all are heavenly, though differing in glory and shining power. The same principle is seen in the Adamic phase of the race. All have the same *nature* as their head, but in power and position they differ, not only from him, but also from each other. Bnt of one thing we are sure that, according to Paul's teaching on this subject, there is no danger that any member of the race, having died in Adam, will again be made alive in him. They are all to be made alive in Christ, and therefore to have a share in the divine nature.

We regard it as a fact worthy of earnest attention that *both* the natural and the spiritual were embodied and expressed in the Lord Jesus; and also the operation by which man is brought from the lower to the higher plane. The power is the Divine in Christ—God manifest in the flesh. The first advent—the coming in the flesh—was the culmination of the same principle—hiding the divine under a natural cover—by which the Lord had been revealing Himself from the beginning of revelation. If this is seen, the Divinity of Christ and the Bible cannot be doubted. He took on our humanity in order to make the sacrifice which was needed to bring the race to God, and his Divinity made him the Priest to do the work. He, by virtue of his two natures, was both the Priest and the Sacrifice.

Adam and the humanity of Jesus were both produced by divine power—the first of mother earth, and the second of woman—and the one was no more impossible than the other. In both cases the child partook of the nature of the mother. And the second man, as well as the first, was made to represent the whole *kosmos*, the *world* of mankind. In John xii. 31, 32. we see that Jesus spoke of himself in this sense: "Now is the judgment [unto victory] of this *world:* now shall the prince of this world [see Eph. ii. 5] be cast out [overcome]. And I, if I be lifted up from [out of, R. V. margin]

(*Continued on page 217.*)

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EDITOR'S APPOINTMENTS

July 16, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, July 21, at 7:30 p. m.

Peck, Mich., July 22, at 7:30 p. m. and on July 23, at 10:00 a. m.

Yale, Mich., July 23, at 3:00 and 7:30 p.m.

Detroit, Mich., July 30. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Battle Creek, Friday, August 4, to Sunday, Aug. 6, General Meeting of the Larger Hope people. Services will be held in the Adams Street church building. See notice elsewhere.

Those in the several localities seeing this please tell others.—EDITOR.

AN URGENT INVITATION.

DEAR LARGER HOPE PEOPLE:—I must write to pray you to meet with us in Convention at Battle Creek, August 4 to 6, this year. Let us try to make it our very best meeting. I have not prepared the entire program, but Friday afternoon there will be a Platform Meeting. Topic: The Eternal Life. Led by the clergy and participated in by any one who wants to speak. There will be general conference and prayer meetings as usual, and we hope for a goodly attendance of speakers. I trust I shall be able to be there; and whether there or here, I shall work for our faith, and the best and most good we can do. This is the third time our Battle Creek friends have opened their hearts and homes to us. Let us show that we appreciate it; and let us go determined to get and to leave a blessing.

There is another thing: Some years ago, I wrote an opening and closing hymn, which I very much desired to use at these meetings. They are appropriate, and we should be glad of all the Individual Larger Hope marks we can get. "As much as in me is," I am your verse-writer. I can do but little for the cause only with pen and voice. So you who have kept your hymns, bring them, and we will make use of them. Yours in love,

Ermina Stray.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

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the earth, will draw all unto myself."

He here speaks of his own conflict with, and victory over the arch-enemy, by virtue of his death and resurrection (Rom. vi. 10), but he calls it the judgment and victory of the *world*. And then he applies it finally to "all men" drawn up to himself—made alive in him. What he did in himself is the basis of the at-one-ment, or the reconciliation of the world to God.—2. Cor. v. 19. This is the climax of the purpose for which he was born into our world—"the good tidings of great joy which shall be unto all people."—Luke ii. 10.

As God, by Adam, caused the race of man to be produced on the natural plane by the law of generation, so, by the Second Adam, he translates the race to the spiritual plane by the law of regeneration. In this subject we have the key to an immortal destiny for mankind. To those who appreciate the representative character and work of the Lord Jesus. the question is not: "How *can* all the world be reconciled to God?" but "How can any member of the race be forever lost?" All must finally be found, and brought into harmony with God. When Christ has brought all up to his plane, all shall be divine, for God shall be in all.—1. Cor. xv. 28.

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GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jeremiah Tried and Acquitted.—Jer. xxvi. 7–19.

(Lesson for Aug. 6.)

GOLDEN TEXT.—"The Lord is my light and my salvation, whom shall I fear?"—Psalm xxvii. 1.

INTRODUCTION.—Jehoiakim, a son of Josiah, followed his brother, Jehoahaz (who reigned only three months) and reigned eleven years in Jerusalem, and took the wrong way. Jeremiah condemned him as a tyrant. His building his palace by forced labor (xxii. 13–15) his murder of Urijah (xxvi. 20–23), and his persecution of Jeremiah show his character. In the beginning of Jehoiakim's reign, Jeremiah received a message from the Lord, telling him to stand in the court of the Lord's house, and to speak to all the people of Judah who came to worship there. He was to be very particular and speak every word that the Lord gave him to speak. If they would hearken and turn from their evil ways, the threatened calamities would not come upon them; but he was to tell them that if they would not obey the Lord's word, He would make the temple like Shiloh, and make the city a curse to all the nations.

I. JEREMIAH ARRESTED.—Vs. 7–11. When the priests, prophets and the people heard the message which the Lord had commanded Jeremiah to deliver, they had him arrested, and said to him: "Thou shalt surely die." It shows their spirit because they sentenced him without a trial. Their charge was that he spoke falsely of the city in the name of God. This was punishable with death.—Deut. xviii. 20. His position was very unpopular—the people all being against him. When the princes (the Council of State) heard these things, they came from the king's house to the temple, and sat down at the door. They were ready to judge Jeremiah. The priests and the prophets said to the princes and the people that Jeremiah deserved to die (as if he had been tried and found guilty) because he

had spoken falsehood against the city, as they had heard reported.

II. JEREMIAH'S DEFENSE.—Vs. 12–15. He was allowed to speak. His defense was simply that the Lord had really sent him to deliver the message against the city and the people. Again he tells them that if they will repent and obey the Lord, the threatening will not be executed. He seems fearless before them. He says: "I am in your hand: do with me as seemeth good to you; but know for certain that if ye put me to death, ye shall bring innocent blood upon the city, and its inhabitants." Again he affirmed that the message was from the Lord.

III. JEREMIAH ACQUITTED.—Vs. 16–19. His logic, boldness and evident sincerity prevailed with the princes, and they said to all present, "This man is not worthy to die; for he hath spoken to us in the name of the Lord our God." Then some of the elders of the land reminded the assembly that Micah had foretold the utter desolation of Jerusalem, and Jeremiah had not put him to death, but had prayed to the Lord, and the evil was averted for the time. To do as they had proposed, they saw might bring great evil against their souls.

The following verses shew the great difference between Hezekiah and Jehoiakim in the treatment of the prophets of the Lord. Jeremiah was saved for the work he had yet to do.

Jehoiakim Burns the Prophet's Book. Jer. xxxvi. 20-32.

(Lesson for Aug. 13.)

GOLDEN TEXT.—"The word of our God will stand forever."—Isa. xl. 8.

INTRODUCTION.—In the fourth year of king Jehoiakim's reign, the prophet Jeremiah was commanded of the Lord to have his messages written, and publicly read to the people, as a final inducement to turn from their evil ways. Baruch was chosen as the writer and reader—Jeremiah himself being in some way restrained from going into the house of the Lord. The time chosen was in the ninth month of the next year,—a fast day, when a great crowd was gathered in the temple—and Baruch read the words of the prophet. Micaiah, the son of a famous scribe, on hearing the message, was so impressed that he reported the matter to the Council, and they sent for Baruch to read the message to them. On hearing it, they were afraid, determined to tell it to the king, and, knowing his wicked spirit, they warned Baruch to hide himself and the prophet.—Vs. 1–19.

I. THE ROLL DESTROYED.—Vs. 20–26. The Council hid the roll in the chamber of a scribe, but went to the king, and told him the words of the message. But he was not satisfied with this, but sent Jehudi to bring the roll, and he obeyed, and read it to the king and all present. After hearing three or four leaves read, the king cut it with a knife and burned it in the fire. Yet they were not afraid, did not rend their garments, nor show any sign of reverence for the word of the Lord. Only three of the Council tried to persuade the king not to destroy the roll, but he would not heed their word. He also ordered the arrest of Baruch and Jeremiah. He acted just as if he thought the destruction of the written message and the arrest of the messengers would prevent the execution of the threatening.

II. GOD'S WORD NOT DESTROYED.—Vs. 27–32. Whatever may be done to men or books, "the word of God is not bound."—2. Tim. ii. 9. The roll being burned, the Lord directed Jeremiah to reproduce the message on another roll. This was done, and more was added. Besides this, Jeremiah was to carry a personal message to the king. Because he had defied the Lord in burning the roll, his son would not succeed him in the throne, and his own body would be "cast out in the day to the heat, and in the night to the frost." He was assured that he, his sons and his servants would be punished for their sins, and all God's word against Jerusalem would be fulfilled.

Dark as was Jeremiah's message, it is worthy of notice that he gave foregleams of restoration, not only of the nation from Babylon, but also of the greater restoration of which the former was a shadow.

Men may now make great efforts to hinder the Lord's message given in the written word, but such efforts are vain. Its threatenings and its promises will all be fulfilled. Notwithstanding the terrible effects of sin, we may rejoice in the gospel assurance that sin and its effects will all be destroyed, and the world be filled with the Lord's glory.

THE TEARS OF GOD

TWICE only in His ministry of years
Is it averred the blessed Saviour wept;
For unbelief of nation flowed his tears,
For unbelief of friends when Lazarus slept.
Oh! how tradition has the truth made dim,
That speaks of Jesus' tears of sympathy.
He says that we behold our God in Him,
And that God grieved by unbelief, I see.

John ix., x., xi. Our Lord had opened the eyes of a man born blind. He had declared himself as the Good Shepherd, come to give abundant life to his sheep for whom he would lay down his life; that his sheep are those who hear and accept him; that to hear his voice is to have eternal life; that eventually all shall hear his voice, and there shall be one flock and one Shepherd. These statements and work caused a division among those who heard. Some said: "He has a devil, and is mad." Others, judging the tree by its fruit, said: "These are not the sayings of one possessed with a devil. Can the devil open the eyes of one born blind?"

Then they violently assailed him in the temple, demanding that he tell them plainly if he were the Christ. Our Lord bade them consider the works he had done, and to see that the Father (God) was with him. Then they took up stones to cast at him, saying he was guilty of blasphemy. Then he left Judea and went into Galilee, and while there, a messenger from Bethany in Judea came with these words: "Behold, he whom thou lovest is sick." The sick man was Lazarus, the brother of Martha and Mary, and this is the first mention of Lazarus. Luke tells us that Martha received Jesus into her house in Bethany. If Lazarus had lived with the sisters, would the house have been called Martha's? Martha had a a sister, Mary, who preferred sitting at our Lord's feet to hear his discourse, and Martha asked him to bid her assist with the serving. This looks as though Martha were the head of this house. Lazarus probably was married and lived elsewhere.

It is important to notice that Lazarus did not send word to Jesus that he was sick. There is not the least proof that Lazarus was a believer in Jesus, or even friendly toward him. That the sisters said: "He whom thou lovest, etc.," proves nothing, except that they believed that if, "God so loved the world as to send his Son," he loves Lazarus also. We know how to claim the promise when our friends are in need of help.—John iii. 16.

When Jesus received their message, he said: "This sickness is not unto death, but for the glory of God, that the Son of God should be glorified thereby." This is similar to his statement as to why the man was blind by God's design, that Jesus might demonstrate in him the work of God, by giving him sight. So it appears this sickness of Lazarus was designed by God, and our Lord, ever obedient to his Father's direction, remained where he was for two days. But yet we are told that "Jesus loved Martha and Mary and Lazarus." Then love kept him from going to them. "After two

days he said: Let us go into Judea again." His disciples were surprised, and reminded him of the threatening to stone him. But he calmly informed them that he was making no mistake—seeing clearly as one sees in daylight. Then he said: "Our friend Lazarus has fallen asleep [meaning he was dead], but I am going to awake him." Again they protested, arguing that if sleeping, he must be getting better. Then Jesus said plainly: "He is dead. And I am glad for your sakes that I was not there." (Why?) So that you may believe. "Still in fear of what would happen to him, they decided to go with him. When Jesus came to Bethany, he found Lazarus had been in the tomb four days.

Martha came out to meet Jesus, and addressed him: "If thou hadst been here [if thou hadst only done as we desired] my brother would not have died." Remembering our Lord's statements to his disciples: "This is for the glory of God; Lazarus is dead; I am glad I was not there; but I am going to awake him," we see the full significance of our Lord's answer to Martha's despair: "Thy brother shall rise again." For this very purpose he had come. But Martha, in her grief, saw no such meaning in his statement, and thought he referred to the general resurrection. "I know that," she said; but it did not comfort her. Jesus tried to impress this fact upon her mind by saying: "I am the resurrection, etc." Then he plainly said: "Do you believe this?" Her answer should have been, Yes, or No; but she, failing utterly to understand him, said: "I believe thou art the Christ." This was no answer to his question.

Then she called Mary, who fell down at Jesus' feet with the same despairing cry: "If thou hadst been here." It is as when we all say or think at such times: "Why did he not prevent this death?" When Jesus saw Mary wailing (margin) he was moved with indignation in the spirit (margin) and troubled himself. Who should believe if not the friends, and the more spiritually minded first? But Mary also was in despair. Nothing could be done now, they were convinced, but, "If thou hadst only come when we desired." He no longer endeavored to teach the truth by word, but would act. "Where have ye laid him?" "Lord, come and see." We are ready to show the dead and the grave, even though nothing can now be done for them. "Jesus wept." Tears of sympathy? "I am glad I was not there." Wept because of the awful ruin that sin and its penalty, death, had wrought?" "I am the resurrection and the life." "For as the Father hath life in himself, even so gave he the Son to have life in himself." "The dead shall hear the voice of the Son of God, and those that hear him shall live." Eventually, all that are in the tomb shall hear and come forth.—John v. Imagine death's Conqueror weeping in the presence of death! But he did not weep when he stood by the dead body of the little girl, nor that of the widow's son at Nain.

Jesus wept at the tomb of Lazarus because his own disciples did not believe in his plain assurance that he had power over even the dead and buried. Lazarus had been allowed to die, and decay of his body to begin, in order to demonstrate to them, and to all, for all time, that Jesus is "the Lord of the dead as well as the living." Jesus was wounded by his friends, and he is wounded today in the same way. People do not believe his plain statements, which are contrary to many traditions.

Now, still groaning in the spirit, he comes to the tomb. The blind ones, then, attributed his tears to sympathy. "Behold, how he loved him," they said. But others said: "Could not he who opened the eyes of the one born blind have prevented this death?" Fault-finding instead of believing his statement; "Thy brother shall rise again."

That Martha had not the faintest hope of the resurrection of Lazarus is shown by her protesting against opening the tomb. "Lord, by this time he stinketh." she said. Then Jesus spoke sternly, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Then in a loud voice he commanded Lazarus to "come forth." And Lazarus heard, and obeyed.—See John xi.

"And he could there do no mighty works, because of their unbelief."

"And looked round, being grieved at the hardness of their hearts."

"Forty years long was I grieved with this generation—that do always err in their hearts." F. J. T.

QUESTION BOX.

Questions and short answers are solicited.

Question 31: What is meant by Paul's three days' blindness?—R. H. List.

Answer.—There are many threes in the Bible teaching. We have Jonah's three days in hell—the deep, which Jesus applies to the time He was to be in the death state—the abyss. In reading the Book of Jonah, it seems to be an allegory of the experience of Israel; and in Hosea vi. 1, 2, the time of their restoration seems to be expressed: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." This suggests the thousand year days—the millennium being the third, in the dawn of which Israel's blindness will end. —Rom. xi. 25, 26. Of this, Paul's blindness may be a type. After talking with the woman of Samaria, Jesus abode with the Samaritans (away from Israel) two days, and then went into Galilee.—John iv. 40–43. Three and the third seem to be used in keeping with the time element in God's plan.—J. H. P.

Question 32:—In what sense are serpents wise?—R. H. List.

Answer: Jesus said to his disciples "Be ye wise as serpents, and harmless as doves." On one occasion he denounced the rulers, scribes and Pharisees as serpents. This expression of the Lord directed to certain men at that time makes me arrive at the conclusion that their very natures might be compared to natural snakes or serpents, which the Almighty Creator has made to show mankind the hideousness of such a nature, devoid of anything good, useful and pleasant or pleasing on right lines, but, instead a dangerous, horrible and charming propensity, preying on unsuspecting innocence, devouring the good and the true, for the propagation of wrong, sin and evil. Natural history of course, gives us the characteristics and natures of the different varieties of reptiles which I have not thoroughly studied, but from which we may draw inferences and make our conclusions. Paul says: "The poison of asps is under their lips," (Rom. iii. 14), symbolically pertaining to humankind—the world.

Doves, on the contrary, symbolize the true life represented by the Lord, his Spirit and his people—the characteristics of harmlessness, or perfectness, striving toward God in his ways of uprightness and holiness. This then might be understood as resembling the medicinal or chemical antidotes necessary to be administered to the patients injured or bitten, to counteract the venom circulating in the system, making them non-combative, if not wholly paralyzed, before being devoured. Jesus once said to his disciples: "If ye understand not this parable, how shall ye understand all parables?"

The natural physical can be compared with the carnal spiritual evil, wrong or sin in humankind—not subject to the law of God, which Paul declared is holy, spiritual, just and good,—existing like the Lord himself, but not obeyed, hence the dire results all over this world of His among the people.—E. W. Lenstrom.

Answer:—The serpent is wise in the sense of being clear, keen, bright and sagacious. Without these qualities, the great Serpent could not have done the work to which he was appointed. These qualities can be used on the right side as well as for the wrong. Christians need to take advantage of all their opportunities to secure the desired end; but Jesus said: "The children of this world are wiser in their generation than the children of light." Do we not need more wisdom in order to be harmless?

In the face of persecution, into which Jesus was sending his disciples, is there not need of the serpent's wisdom that we discreetly keep out of sight when the enemy is near, instead of courting persecution?—J. H. P.

Question 33:—What is meant by the words of Matthew xvi. 19: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven?"—Mrs. Ida Greusel.

Answer:—These words were spoken to Peter. In Matthew xviii. 18, Jesus said the same thing to the church, sitting in judgment. And in John xx. 23, he said the same in substance to all the disciples, on whom he had breathed the Holy Spirit. The teaching of Peter (who opened the door of the church) and the other inspired apostles had the divine sanction. The Lord counts all as his who believe in him through their word.—John xvii. 20. In Matthew x. 40, we have this principle stated: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." And men are accepted or rejected by this rule, no matter who speaks the word.—J. H. P.

Question 34:—What is meant by Rev. xiv. 13: "Blessed are the dead who die in the Lord from henceforth?"—Chas. H. Gilbert.

Answer:—"*Blessed* are the dead" I understand means "*Happy* are the dead." Rotherham renders the verse as follows: "*Happy* the dead who in the Lord do die from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for their works do follow with them." The American Bible Union also uses the word "Happy." To be happy requires consciousness. Many think this Scripture has been applicable to all who have died in the Lord ever since the gospel age began; but we think it is only applicable in connection with the harvest of the earth, mentioned in the context. The location of the statement by the words "from henceforth" is commonly overlooked by those who do not believe in the sleep of the dead. But it seems clear that the happiness of those who die in the Lord does not begin until the harvest, when the Lord comes to receive them to himself.—John xiv. 3. We believe they die, physically, but do not sleep, being changed in a moment to the Lord's presence in the middle heaven.

The evidence that we are in the harvest is given in DAY DAWN—based on the harmony of the prophetic periods. It satisfies most of those who understand the evidence. To others this subject will not be clear. To us the view seems both Scriptural and reasonable. Had it not been necessary for our High Priest to enter into the holiest alone, as typified by the work of the high priest under the law, then it might have been true that Christians always went to heaven at death; and in that case, the Lord would not have to come to meet them at the end (the harvest) of the age. But, having to wait, they slept.

A certain number is necessary to the organization of the heavenly kingdom. The saints slept until the right number were prepared. At the Lord's descent to the middle heaven, they are awakened, and from that time forward it is no longer necessary to wait in sleep but those who die in the Lord pass over at once into his presence. This is as it appears to me.—J. H. P.

GARDEN OF EDEN.

London.—England is likely to have a new region for colonization unless the Germans should take possession of the field first. The region is the locality between Babylon and Bagdad where the Garden of Eden is believed to have been situate.

Sir William Willcocks, who has been surveying in Mesopotamia three years in the interests of the Turkish government, has expressed the conviction that it was in this locality that Adam and Eve lived, and that though now an arid desert the region was once fertile. The Turkish government has determined to do for this district between the Tigris and Euphrates what the Anglo-Egyptian government has done for the country in the lower Nile. Sir John Jackson is to perform feats on the Euphrates by building barrages, so as to suffuse the arid regions with the fertilizing waters of the river.

Already about 3,000 men are engaged on the preliminary work—laying out the camp, etc. Then the spade will be put in at Hindia, the Assuan of the Euphrates, but that will be only one of the three great barrages on this ancient river and the Tigris. At first a district of 600,000 acres will be irrigated at a cost of $7,500,000, after which the value of the land now practically nil will be at least $50,000,000. When entirely irrigated Sir William Willcocks estimates that this resuscitated Garden of Eden will have acquired a value of $190,000,000.—Sel.

PROGRESSIVE TEACHING.

IN the development of the Bible teaching and as an evidence of its truth and harmony, the Plan of the Ages is very important. The Three Worlds (or the three distinct "Heavens and Earth," mentioned in 2. Pet. iii. 5–13)—the world (kosmos—order) that was before the flood, the world that now is, and the world to come with their seven ages—the Sinless, the Sinful, the Patriarchal, the Jewish, the Gospel, the Millennial and the Perfect—are an outline of the revealed Plan, without which the Bible cannot be rightly interpreted. Any statement of the word applied in an age where it does not belong, is made to teach error. How important, then, the apostle's exhortation about "rightly dividing the word of truth."—2. Tim. ii. 15.

The succession of the ages is the basis of the progressive teaching of the Bible. The principle of type and antitype, or the natural used to represent the spiritual, is clearly seen in the word; and in the knowledge of truth, each succeeding age is a step higher than the preceding one.

The fact that the teaching of the ages before the Cross of Christ was largely allegorical or typical, is an important key to many Scriptures. In its light we see in the New Testament the deeper meaning of the promises, the trumpets, circumcision, the sacrifices, the sabbaths, the priesthood, the seed, the land and the kingdom. By it we can also see the deeper significance of the parables and miracles of our Lord, of baptism and the Lord's Supper, of the life, light, bread, flesh and blood of His teaching, and of His cross.

We believe the natural or historical facts, but he bore a deeper cross *daily* (Luke ix. 23), and in this calls upon his disciples to follow him. Paul says: "In that he died, he died unto *sin* [not sins] once;" and exhorts us to reckon ourselves also "to be dead indeed unto sin, but alive unto God."—Rom. vi. 10, 11. This is the only way we can be "crucified with him." This is the baptism into him, which brings the death of sin—the real victim—and the real reconciliation to God. Paul makes this truth prominent in Romans vi. and Philippians iii. 10–14; and Peter evidently had this in mind when he

said: "He that hath suffered [unto death] in the flesh [the carnal mind—Rom. viii. 5-9] hath ceased from sin."—1. Pet. iv. 1.

Those who do not understand this deeper phase of truth may misrepresent this teaching; but those who understand it, will know it is the spirit of the truth, and will see the reason for the sacrifice of the beasts in the typical ages of God's plan. In all the sacrificial work there had to be a priest as well as a beast. The human priest represented the divine Priest who made the sacrifice. The law did not require the death of the priest. The beast sacrificed for sin was a type of the lower nature in which sin (the sinful nature) inheres, and it must be destroyed in order to reconciliation with God. To say that our Heavenly Father "will not be satisfied without blood," gives many a very wrong idea; if rightly understood, it is true, and means that He will only be satisfied by the death of the enmity—the sinful nature—in man. And in our behalf, all this has been done in the Person of Christ, who took our nature and bore our sin—"the sin of the world,"—for this purpose.—Rom. viii. 3. In this we can see how he purchased our salvation from sin by the shedding of his own blood (the lower *life* which he had assumed), without the suggestion of a God to be appeased, or a hint of substitution—an idea which is utterly opposed to justice, and even the most literal teaching of the Bible—for it never calls Christ our Substitute, nor teaches that he died in our stead. The sacrifice of Christ, when seen in its true nature and all-inclusiveness, is infinitely better than substitution.

The use of the natural to represent the spiritual has an important application in the relation of the Jewish and Gospel ages and the first and second advents of Christ with which they end. It was by the study of this subject, and by comparing Scripture with Scripture, that we were led to believe that we are in "the days of the Son of man," the time of "His Presence," "the time of the harvest,"—a subject which is closely related to the wonderful developments of our day—including the great increase of knowledge both natural and spiritual, the breaking up of the old order of government, the modification of denominationalism, and the movement toward the restoration of Israel. To some who have asked for the Scriptural evidence of our position, we would say, it cannot be given in answer to a letter, nor even in a short article. We would have to reproduce a good share of the DAY DAWN.—See "Times and Seasons," "Times of the Gentiles." "The Lord's Coming," "Trumpets and Voices," "The Two Dispensations," and also "The History of Israel," in MOSES AND CHRIST. Those who are asking for evidence, and will not read, will not know.

In the light of the Plan of the Ages, we see that what is commonly called the gospel age, is an age for the election and training of the *virgin* church, *espoused* to Christ (2. Cor. xi. 2), while the millennial age, after "the *marriage* of the Lamb," is the age of her work as the *bride*, when the grand "whosoever will" invitation (Rev. xxii. 17) will be due and go forth effectively. The successful millennial reign of Christ and his Bride will bring the perfect day, when God shall be all in all, and his will shall be done in earth as it is done in heaven.

GENERAL MEETING.

THE General Meeting of the Larger Hope people will be held in Battle Creek, Mich., commencing Friday, Aug. 4, 1911, at 10:30 a. m., and continuing three days, with three meetings each day. All come who can. Those who think they can attend, please notify Chas. H. Gilbert, 48 Plumb St., Battle Creek, as soon as possible. All will be done that is practicable to entertain those who come.

The meetings will be held in the Adams St. church building—four blocks north of Main St. From the Michigan Central Station, walk or ride about two blocks north on the St. car line to Adams St. If coming from the Grand Trunk station, take the street car west, and transfer at Jefferson St. to any car going north, and get off at Adams St.

The Annual Meeting of the Larger Hope Association will be held in connection with this Convention. We hope to receive letters of greeting and contributions from those who cannot attend.—G. W. PATON, Secretary.